

Salaf ka Wasiyyati Paigham

Millat ke Naujawano ke Naam

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، وأشهد أن لا إله إلا الله وحده لا شريك له و
أشهد أن محمدا عبده ورسوله صلى الله عليه وعلى آله وأصحابه أجمعين
أما بعد:

Kisi bhi insaan se makhfi nahi ke jawani insaani
zindagi ka sab se sunehra aur qeemti marhala hai jis
mein aaza (organs) mazboot, hawaas (senses) salamat
aur badan taqat, chusti aur phurti se labrez (bhara) hota
hai, jab ki budhaape mein aaza aur jawarih ki yahi
quwwat aur badan ki yeh chusti aur phurti jaati rehti hai,
isi liye islam ne jawani ke marhale ka khusoosi ihtimaam
aur azeem ri'aayat ki hai, chunancha hamein Quran o
Sunnat mein kahien nihayat pur-zor andaaz mein is
marhale ki azmat, maqaam aur ahmiyat dekhne ko milti
hai, to kahien Nabi ﷺ jaame' kalimaat se is marhale
ke behtareen istemaal par ubharte nazar aate hain aur
kahien is ke bekaar aur ghalat istemaal se mana karte
hain aur isey barbaad karne se darate dikhai dete hain.

Hazrat Abdullah Ibn e Abbas Radhiallahu

Anhuma se marwi hai ke Allah ke Nabi ﷺ ne ek aadmi
ko naseehat karte huwe farmaya:

Paanch (5) cheezon ka paanch (5) cheezon ke aane se pehle khoob faida utha lo, jawani ka budhaape se pehle, sehat ka bemari se, maldari ka faqr se, fursat o faragh ka mashghooliyat se aur zindagi ka maut se pehle faida utha lo. ⁽¹⁾

Wazeh rahe ke jawani ka marhala Aap ﷺ ke farmaan “zindagi ka maut se pehle” mein daakhil tha lekin is ki azmat o ahmiyat ko dekhte huwe Janab Rasoolullah ﷺ ne khusoosi taur par isey alag zikr farmaya. Is liye nihayat hi bedaari ke saath isey guzaarna chahiye aur is ke mutalliq zarra barabar bhi ghaflet nahi baratni chahiye.

Hazrat Abdullah Ibn e Mas’ood Radhiallahu Anhu se marwi hai ke Rasoolullah ﷺ ne irshad farmaya:

Kisi bhi aadmi ke qadam apne Rabb ke saamne se us waqt tak nahi hatt sakte jab tak us se paanch (5) cheezon ki baaz purs (pooch gach) na kar li jaaye, us ki

(1) Mustadrak Hakim: Hadees No: 7846. Shaikh Albani Rahimahullah ne isey Sahih ul Jami’ Hadees No: 1077 par Sahih kaha hai

umr se mutalliq ke us ne usey kahan aur kin kaamon mein ganwaya, aur us ki jawani se mutalliq ke usey kin kaamon mein guzaara, aur us ke maal se mutalliq ke usey kahan se kamaya aur kin kaamon mein kharch kiya aur kitna seekha aur us par kahan tak amal kiya. ⁽¹⁾

Wazeh rahe ke Nabi e Kareem ﷺ ne upar zikr ki gayi Hadees mein bataya hai ke Qayamat ke din insaan se us ki zindagi ke mutalliq do sawalaat hone hain: Pehla sawal us ki awwal ta aakhir (shuru se le kar aakhir tak) mukammal zindagi se mutalliq hoga, jab ke doosra sawal khaas taur se us ki jawani ke baare mein poocha jaayega, halaanki yeh marhala bhi mukammal zindagi se mutalliq sawal mein daakhil hai, lekin phir bhi is ki ahmiyat ko dekhte huwe isey alag se zikr kiya gaya hai, isi liye naujawano ko is marhale ki ahmiyat nahi bhoolni chahiye aur hamesha yaad rakhna chahiye ke Allah Rabb ul Aalameen saari zindagi ke kaamon ke saath is marhale mein kiye jaane waale kaamon ke mutalliq khaas taur par anqareeb baaz purs farmayega,

(1) Sunan Tirmizi: Hadees No: 2416. Shaikh Albani Rahimahullah ne isey Silsila As-Saheeha Hadees No: 946 par Sahih qarar diya hai

kiunki yeh quwwat o nashat aur sur'at o suhoolat ka zamaana hai, jism ki mazbooti, tawaanayi aur pukhtgi ka marhala hai, ji haan isi liye Janab Rasoolullah ﷺ ne naujawano ko is marhale se bhar poor faida uthane ki targheeb di hai, saath hi Aap ﷺ ne ulama, murabbiyyen (tarbiyat karne waale) aur du'aat o muballigheen ko naujawano ke mutalliq khaas tarbiyat ki wasiyyat bhi ki hai, is liye ke jahan naujawan ek taraf apni behtareen tarbiyat ke liye to wahien doosri taraf khud ko batil paraston aur shehwat raanon ke jaalon aur shaitani jhaanson se bachaane ke liye tawajjo aur ihtimaam chahte hain, narmi aur qurbat o mohabbat ke talabgaar hote hain, khair ki taraf raghbat dilaane aur ahl e khair ke qareeb laane waale dil, zabaan, qalam aur afraad chaahte hain.

Isi liye hum Sahaba e Kiraam Radhiallahu Anhum ko azmat e jawani ke in jaleel ma'ani ko amal mein laate aur dereena khwaabon ko poora karte dekhte hain, chunancha Abu Sa'eed Khudri Radhiallahu Anhu jab bhi jawano ko ilm ki majlison ki taraf aata

dekhte to khushi se yeh kehte ke Rasoolullah ﷺ ke

wasiyyat kardah (wasiyyat kiye huwe) afraad ko khush-aamdeed ho, yaqeenan Rasoolullah ﷺ ne hamein aap ke liye majlison ko kushada karne aur aap ko Hadeesein sikhaane aur samajhaane ki wasiyyat ki hai, kiunki aap hamaare ilmi janasheen aur hamaare baad Ahl e Hadees kehlaoge.

Aur aap naujawano ki taraf khusoosi tawajjo kuch is andaaz se farmate ke aye mere bhateeje jab jab tum kisi masle mein shak aur taraddud ke shikaar ho to mujh se zaroor pooch liya karo aur aisa us waqt tak kiya karo jab tak ke tumhein us masle mein yaqeen haasil na ho jaaye is liye ke tumhara yaqeen ki daulat se maalamaal ho kar lautna shak aur taraddud ki hairaangi le kar lautne se mere nazdeek ziyadah behtar, mehboob aur pasandeeda hai. ⁽¹⁾

Hazrat Abdullah Ibn e Mas'ood Radhiallahu Anhu jab naujawano ko ilm haasil karte dekhte to maare khushi ke farmate ke boseedah (puraane) kapde, lekin saaf suthre dil waale, gharon ke taat, lekin qabeele

(1) Shu'ab ul Iman: Imam Baihaqi Rahimahullah: Asar No: 1610

ke mehakte phool shumaar hone waale ilm o hikmat ke sar chashmon aur tareekiyan ke roshan charaghoon ko khush aamdeed ho. ⁽¹⁾

Salaf ne naujawano ko na sirf khoob khoob wasiyyatein ki hain balki un ke mutalliq un ke ihtimaam aur tawajjo ki misalein ek azeem baab ki haisiyat rakhti hain. Jo risala “Salaf Ka Wasiyyati Paigham Millat Ke Naujawano Ke Naam” ke naam aap apne haathon mein dekh rahe hain is mein salaf ke isi ihtimaam ki chand misalein intihaayi tafseel aur wazahat ke saath main ne zikr karne ki koshish ki hai.

(1) Jami' Bayan ul Ilm wa Fazluhu: Ibn e Abdul Barr Rahimahullah: Asar No: 256

Pehli Wasiyyat:

Abul Ahwas Rahimahullah se marwi hai ke Abu Ishaq Amr As-Sabee'i Rahimahullah kehte they:

Aye naujawano! Apni jawani se khoob faida uthaao, mujhe dekho shayad hi mujh par koi raat aisi guzarti ho jis mein Allah ke kalaam ki main ek hazaar (1000) Aayaat tilawat na karta hun, balki main to Surah Baqarah ek hi rak'at mein padh jaata hun, chaar (4) hurmat waale maheeno ke Roze rakhta hun neez har maheene ke teen (3) Rozon ke saath peer aur jume'raat ke Roze bhi nahi chhodta, phir Allah ke kalaam ki yeh aayat tilawat karte:

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾

Tarjumah: Aur apne Rabb ki ne'maton ko bayan kerta reh. ⁽¹⁾

Un ke "main ek hazaar (1000) Aayaat tilawat na karta hun" kehne se taqreebi adad murad hai Ayat ki tahdeed (hadd bandi) ya miqdaar batana maqsood nahi, is ka wazeh lafzon mein yeh mafhoom banta hai

(1) Mustadrak: Imam Hakim Rahimahullah: Asar No: 3947

ke woh har hafte ek Quran mukammal kar lete hain, yun bhi ek hafte mein Quran e Kareem mukammal karna aksar Salaf ki aadat rahi hai.

Amr bin Maimoon Rahimahullah kehte hain ke un ke zamane mein ek aadmi apne dost se milta to Allah ka shukr ada karte huwe kehta ki pichli raat Allah ne apne fazl se mujhe itni aur itni rak'at ki taufeeq bakhshi aur falan aur falan khair ata farmaya. ⁽¹⁾

Upar zikr kiye gaye dono Aasaar ko naql karne ke baad Imam Hakim Rahimahullah apni Mustadrak mein yun likhte hain:

Allah Abu Ishaq Amr bin Abdullah As-Sabee'i Rahimahullah aur Amr bin Maimoon Rahimahullah par apni rahmatein nazil kare, aap dono ne intihaayi khaalis niyyat se un umoor ka zikr farmaya hai jo naujawano ko ibadat o riyazat mein raghbat dilaane ke liye kaafi hain.

Dono Aasaar mein tarbiyati uswah aur ideal pesh kiya gaya hai, jis ki jawano ko raghbat aur nashat ke husool aur amal ke raaste par aasani se chalne ke liye intihaayi sakht zaroorat hoti hai, lekin murabbi aur

(1) Mustadrak: Imam Hakim Rahimahullah: Asar No: 3948

mu'allim ko saath hi saath unhein achchi niyyat aur nek irade bhi sikhaana chahiye taaki riyakaari ke shikaar ho kar un ke aamaal tabaah o barbaad na ho jaayen.

Doosri Wasiyyat:

Hammad Ibn e Zaid Rahimahullah kehte hain:
Hum Anas Ibn e Sireen Rahimahullah ki timardaari ke liye gaye to unhon ne hamein naseehat karte huwe kaha ke aye naujawano! Allah se daro aur jin se Hadeesein seekhni ho unhein khoob achchi tarah jaanch liya karo is liye ke Hadeesein tumhara deen hai.
(1)

Yeh intihaayi azeem wasiyyat hai kiunki talab e ilm aur tehseel e Hadees ke liye nikalne waale naujawano par wajib hai ke woh usey ilm mein pukhta, qaabil e aitemaad, deen ki achchi samajh, baseerat aur tajurba rakhne waale shuyookh se seekhein, ilmi

kamaal ke saath umr mein pukhtagi rakhne waalon se haasil karen na ke anadiyon aur aire ghaire se liya karen. Neez unhein yeh bhi check kar lena chahiye ke woh Hadees o Sunnat, Tafseer o Fiqh mein kamaal rakhne ke saath Sunni aur Salafi hain ya nahi? Manhaj o aqeedah mein pukhtagi rakhte hain ya nahi?

Ibn e Shauzab Rahimahullah kehte hain ke ibadat mein raghbat rakhne waale naujawano ke liye aisa Sunni saathi Allah ki badi ne'mat se kam nahi jo usey ibadat aur ittebaa' e sunnat par ubharta aur amaada karta ho.

Amr bin Qais Al-Mulaayi Rahimahullah kehte hain: Jab tum naujawano ko Ahl e Sunnat Wal Jama'at ke beech Sunnat o ittebaa' ke maahol mein tarbiyat paata dekho to us se behtareen umeedein wabasta karo aur jab unhein Ahl e Bid'at ke beech Bid'at o Zalalat mein palta dekho to us se khair ki umeed na rakho is liye ke naujawan apni ibtidayi parwarish o pardaakht hi se pehchana jaata hai.

Amr bin Qais Rahimahullah ke qaul ke mutabiq agar naujawan apni parwarish ke ibtidayi marhale mein ahl e ilm ki sohbat ko tarjeeh den to qawi imkaan hai ke salamti se humkinar ho jaayen aur agar jaahilon ki sohbat ikhtiyar kar len to ba'eed nahi ke halakat se do chaar ho jaayen. ⁽¹⁾

Teesri Wasiyyat:

Malik bin Dinar Rahimahullah kaha karte they ke khair to naujawano hi mein hota hai. ⁽²⁾

Malik bin Dinar Rahimahullah ne is marhale ki ahmiyat ko bade hi anokhe andaaz mein bayan kiya hai, haqeeqat hai ke agar naujawan apni jawani ka sahih istemaal karen to na sirf khud bade paimaane par khair o bhalaayi haasil kar sakte hain balki is jawani ki mubarak kamaayi ko me'yaar aur bunyaad bana kar

(1) In Aasaar ko Ibn e Battah Rahimahullah ne "Al-Ibanat ul Kubra (1/204, Asar No: 42-44)" mein naqal kiya hai

(2) Al-Jami' Li-Akhlaaq Ar-Rawi Wa Aadaab As-Saami': Khateeb Baghdadi Rahimahullah: Asar No: 673

poori zindagi apne saath ghairon ka bhi bhala kar sakte hain. Ummat ki khair-khawahi ka fareeza anjaam de sakte hain, lekin agar is marhale ka sahih istemaal na kar saken to yaqeenan is ke faide aur khairaat o barkaat se mehroomi hi un ka muqaddar hogi. Aur yaad rahe ke jawano ke liye quwwat o nashat ke saath fursat o be kaami aur maal ki wus'at aur kushaadgi halakat-khez samaan se kam nahi, kisi shayar ne kya khoob kaha hai:

إن الشباب و الفراغ و الجدة مفسدة للمرء أي مفسدة

Aur in cheezon ke saath fitnon ki kasrat o qurbat aur wasail o abwab ki farawani naujawano ke liye is qadar khatarnaak aur nuqsaandeh hai ke in ke badle jawan apni jawani ke khair o barkaat ko daao par laga kar us ko barbaad karne se bhi peeche nahi hatta. Is liye Malik bin Dinar Rahimahullah “khair to naujawano hi mein hota hai” is marhale ki azeem khairaat o barkaat ko bataane hi ke liye kaha karte they.

Wazeh rahe ke in barkaton ko usi waqt hasil karna mumkin hai jab ke Allah Rabb ul Izzat naujawan ko nek taufeeq ata farmaye aur is marhale ko apni raza aur khushnodi ke kaamon mein lagaane ki hidayat bakhshe.

Chauthi Wasiyyat:

Zaid Ibn e Abi Az-Zarqa Rahimahullah kehte hain: Hum ilm haasil karne ke liye Hazrat Sufyan Sauri Rahimahullah ke darwaaze par khade they itne mein aap tashreef laaye aur faramaya:

Aye naujawano! Is ilm ki barkaton ko hasil karne mein jaldi karo, kiunki tumhein nahi pata ke is ke sab se baland martabe tak pahunchne ka tumhara khwaab poora ho bhi sakega ya nahi is liye ek doosre se seekhte sikhaate raho. ⁽¹⁾

Un ke “ilm ki barkaton ko hasil karne mein jaldi karo” kehne ka matlab yeh hai ke ilm ko haasil karne ke liye apni jawani ke awqaat ko ghanemat jaano is liye ke bade hone par chusti phurti, justujoo aur lagan baqi nahi rehti, jawani ka haaifza, zabt aur itqaan ki quwwat saath chhod deti hai, tarfa e tamasha yeh ke mukhtalif zimmedaariyon aur aamaal ka bojh mazeed halkaan kiye deta hai, chunancha jawani ki fursat aur us ke bijli ki tarah tezi se guzrte qeemti waqt ko kaam mein laana

(1) Hilyat ul Awliya: Abu Nu’aim Rahimahullah: 6/370

chahiye. Andaza lagaiye Imam Ahmad bin Hambal Rahimahullah ne is marhale ka itna zabardast faida uthaya ke unhein is ke guzarne ka ehsas hi nahi huwa, aap kaha karte they ke mujhe jawani ke guzarne ka itna hi ehsas huwa jitna ke kisi insaan ko us ki aasteen mein rakhi hui cheez ke girne par hota hai. ⁽¹⁾

Un ke “tumhein nahi pata ke is ke sab se baland martabe tak pahunchne ka tumhara khwaab poora ho bhi sakega ya nahi” kehne ka matlab yeh hai ke aksar naujawan umeed ke sahaare jeete hain ke itna aur itna ilm haasil kar lunga, aise aur aise yaad kar lunga, falan aur falan kitab padh lunga waghera waghera lekin aam taur par dekha jaata hai ke un umeedon ko woh amal mein nahi laa paate, jab ke agar woh umeed lagaane ke saath jawani ke marhale ka achchi tarah istemaal karen, us mein koshish bhi karen aur Allah se madad bhi mangen to Allah ke hukm se bahut sa khair haasil kar sakte hain, Allah ka wada hai: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

﴿وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

(1) Siyar A'laam An-Nubala: Imam Zahbi Rahimahullah: 11/305

Tarjumah: Aur jo log humari raah mein mashaqqatein bardasht karte hain hum unhein apni rahein zaroor dikha denge. Yaqeenan Allah ﷻ neko-kaaron ka saathi hai. ⁽¹⁾

Aur un ke “ek doosre se seekhte sikhaate raho” kehne ka maqsood yeh hai ke jawano ko apne aapsi mel mulaqaat aur talluqaat ko ilmi aur mufeed banaane ki koshish karni chahiye, aam majalis ko bhi hans aur mazaq mein barbaad karne ki bajaye ilmi behas o mubaahase se raunaq aur zindagi bakhshne ki koshish karni chahiye.

Panchween Wasiyyat:

Salaf ki naujawano ko ki jaane wali wasiyyaton mein woh wasiyyat bhi thi jis ko Hasan Basri Rahimahullah aksar kiya karte they ki “Aye naujawano! Akhirat ka ihtimaam karo aur apne aqwal o af’aal ke zariye usi ke talabgaar bano, kiunki bahut se akhirat

(1) Surah Al-Ankaboot, Surah No: 29 Ayat No: 69

chaahne waalon ko hum ne paaya ke unhein akhirat ke saath duniya bhi haasil hui jab ki hum ne kabhi kisi duniyadaar ko duniya talabi ki raah mein akhirat se humkinar hote nahi dekha. ⁽¹⁾

Yahan Hasan Basri Rahimahullah ne naujawano ko akhirat ko main maqsad banaane ki intihaayi ahem wasiyyat ki hai aur is baat par zor diya hai ke woh us ko hasil karne ke liye mehnat aur koshish karen aur apne waqt ko Allah ki qurbat ke kaamon mein lagaayen kiunki duniya mein jitna hissa muqarrar hai woh to mil kar hi rahega albatta agar woh is tangi ki zindagi ke saath akhirat ke husool mein kamyab rahe to yeh aisi kamyabi hogi jis ka koi badal nahi. Upar ki behas se kisi ko yeh wahem na ho ke akhirat ke liye insaan achchi rozi, makaan, khaane aur kapde ke liye mehnat aur koshish mukammal taur se chhod de aur doosron par boojh ban jaaye, nahi balki musalman ka kapda aur makaan ke liye koshish karna aur maal o daulat haasil karne ke liye sargharm hona hargiz nuqsandeh nahi albatta usi ko asli aur main maqsad banaana aur usi ko

(1) Kitab uz Zuhd: Imam Baihaqi Rahimahullah: Asar No: 12

oodhna bichona bana kar maqsad e zindagi qarar dena
zaroor nuqsaandeh hai, Allah ke Nabi ﷺ ne maal o
daulat ki aisi lalach aur hawas se Allah ki panaah mangi
hai. Chunaracha Aap ﷺ apni dua mein kaha karte they:

وَلَا تَجْعَلِ الدُّنْيَا كَبِرْهَمَانَا وَلَا مَبْلَغَ عِلْمِنَا

Tarjumah: Aur duniya ko hamaara bada
maqsad na bana de, aur na hamaare ilm ki intiha bana
(ke hamaara sara seekhna sikhana sirf duniya ki khatir
ho). ⁽¹⁾

Aur Aap ﷺ yeh taleem bhi diya karte:

إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ

Tarjumah: Tu apne waarison ko apne peeche
maaldaar chhod jaaye yeh is se behtar hoga ke mohtaaji
mein unhein is tarah chhod kar jaaye ke woh logon ke
saamne haath phailaate phiren. ⁽²⁾

(1) Sunan Tirmizi: Hadees No: 3502, Shaikh Albani Rahimahullah ne “Al-Kalim-ut-Tayyib: Hadees No: 226” mein isey Hasan qarar diya hai

(2) Sahih Bukhari Hadees No: 1295, Sahih Muslim Hadees No: 1628

Aur yeh haqeeqat bhi hai ke jo akhiraat ko apna asli maqsad banata hai Allah us ke umoor aur mu'aamlaat ko yakja (ikaththa) farma deta hai phir duniya naak ragad kar us tak aati hai, aur jo duniya ko apna main maqsad samjhta hai Allah us ke faqr ko us ki nigaahon ke saamne kar deta hai aur usey duniya bhi us ki mehnat ke aitebaar se nahi muqaddar ke hisaab se milti hai.

Chatti Wasiyyat:

Salaf naujawano ko yeh wasiyyat bhi karte: Uqbah bin Abi Hakam kehte hain ke hum Aun bin Abdullah ki majlis mein shareek hote to woh hum se kaha karte they ke aye naujawano! Hum ne jawano ko marte huwe dekha hai aur jab fasal kataayi par aa jaati hai to intizaar nahi kiya jaata, Ravi kehte hain ke Aun bin Abdullah itna keh kar apni daadhi sehlaane lagte. ⁽¹⁾

(1) Kitab ul Umr Wash-Shayyib: Ibn e Abi-d-Duniya Asar No: 42

Daadhi sehlaane se aap ki murad yeh thi ke jo shaikh e mausoof ki umr ko pahunch gaya samajh lo ke us ki kataayi ka waqt chala aaya hai, yani jo boodha ho gaya us ki wafaat qareeb aa pahunchi. Aap yeh baatein unhein is liye kaha karte they ke naujawan buzurag aur umr raseedah (aged) hazraat se dhoke mein na rahen ke abhi to usey unhien jaisi lambi umr jeeni hai chunancha woh kotaahi, takheer aur fursat o mohlat ko apni aadat e saniya bana len, jaisa ke kisi shayar ne kaha hai:

يعمر واحد فيغر قوما وينسي من يموت من الشباب

Isi ma'ne mein Hasan Basri Rahimahullah se hikmat par mabni woh baat manqool hai jo ek din aap ne apne aas paas baithne waalon (saathiyon) se farmaayi thi ke:

Aye boodho! Kheti aur fasl ke pakk jaane ke baad kis baat ka intizaar reh jaata hai? Boodhon ne kaha ke kataayi ka. Phir naujawano ki taraf mutwajjah ho kar farmaya: Aye naujawano! Na bhoolo ki kabhi Kheti aur fasl pakne se pehle bhi aasmani aafat ka shikaar ho jaati

hai. ⁽¹⁾

Chunancha duniya ke mutalliq ek musalman ki wahi haalat honi chahiye jo Ibn e Imar Radhiallahu Anhuma ne batlaayi gayi hai:

إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ

Tarjumah: Shaam ho jaaye to subah ke muntazir na raho aur subah ke waqt shaam ke muntazir na raho. ⁽²⁾

Ibn ul Jawzi Rahimahullah farmate hain jise yeh pata na ho ke kab maut ke panje usey aa dabochenge, usey hamesha maut ki tayyari mein rehna chahiye aur jawani aur sehat se hargiz dhoka na khaana chahiye is liye ke boodhe bahut kam jab ki jawan bahut ziyadah wafaat paate hain, isi liye boodhon ki tadaad hamesha kam hoti hai. ⁽³⁾

Is ka andaza aap khud bhi apne khaandan ke

(1) Kitab uz Zuhd: Imam Baihaqi Rahimahullah: Asar No: 500

(2) Sahih Bukhari Hadees No: 6416

(3) Said ul Khatir: Ibn ul Jawzi Rahimahullah: Page No: 240

boodhon ki intihaayi kam ta'daad dekh kar laga sakte hain, sach kaha Ibn ul Jawzi Rahimahullah ne ke aksar log bachpan ya jawaani hi mein wafaat paa jaate hain.

Satween Wasiyyat:

Qaboos Ibn e abi Zabyan Rahimahullah se marwi hai ke ek din hum ne Abu Zabyan Rahimahullah ki imamat mein Fajr ki Namaz ada ki aur us din Namaz mein siwaye muazzin ke hum sabhi jawan they, chunancha Abu Zabyan Rahimahullah Namaz khatm kar ke hamari taraf mutwajjah huwe phir saare naujawano se baari baari un ke naam daryافت karne ke baad unhein ubharte aur un ki himmat bhadhaate huwe farmaya:

Har Nabi jawani hi mein bheja gaya tha aur jawani mein husool e ilm (ilm ke husool) ki taufeeq waqa'i bahut bada khair aur in'aam hai.⁽¹⁾

(1) Kitab ul ilm: Imam Abu Khaithama Rahimahullah: Asar No: 80

Yahan Abu Zabyan Rahimahullah ne jawani ke khair o barkat se faida uthaane par ubhara hai aur bataya hai ke yeh woh golden period hai jis ka sahih istemaal karte huwe us mein mukhtalif uloom o funoon seekh kar aane waali zindagi ke liye bahut ziyadah khair jama kiya jaa sakta hai.

Aathween Wasiyyat:

Imam Ahmad Ibn e Hambal Rahimahullah apni kitab “Al-Wara” mein Abdul Wahhab As-Saqafi Rahimahullah se naqal farmate hain ki Ayyub Sikhtiyani Rahimahullah hamaare paas aaye aur farmaya:

Aye naujawano! Hunarmand ban kar kamaana seekho tumhein kabhi in umara (hukumat ke zimmedaar waghera) ki chaploosi aur darbari nahi karni padegi.⁽¹⁾

Yani ilm ke husool ke saath naujawano ke paas

(1) Kitab ul Wara': Imam Ahmad Ibn e Hambal Rahimahullah: Asar No: 94

hunarmandi aur pesha ya mamooli tijarat o kaarobar bhi hona chahiye jis ke zariye woh maal kama kar khud par aur apne ahl o ayal par kharch kar saken, unhein doosron ka mohtaaj hargiz nahi hona chahiye aur isi aadat par parwan chadhna to intihaayi khatarnaak hai, bahut mumkin hai ke aise naujawan ko boodha hone aur aaza wa jawarih (organs) ke jawab de jaane par madad talab karne ke liye logon ke chakkar lagaane paden. Yaqeenan haath ki kamaayi badi ba-barkat, nafa' bakhsh, pakeeza aur paak huwa karti hai.

Naween Wasiyyat:

Ja'far Rahimahullah se marwi hai ke Sabit Al-Bunani Rahimahullah tashreef laaate aur hamein qibla se peeth laga kar baitha huwa paate to farmane lagte:

Aye naujawano! Allah tum par rahem kare tum mere aur mere Rabb ki ibadat aur us ke huzoor sajda karne mein rukawat ban jaate ho. Ravi kehte hain ke

aap ke nazdeek Namaz intihaayi pasandeeda amal tha.⁽¹⁾

Yahan aap Rahimahullah un naujawano ki taraf ishara kar rahe hain jo saathiyon ki mulaqaat ko Masjid mein ghanemat samajhte huwe baland aawaaz se idhar udhar ki baatein karne lagte hain, is tarah Allah ki ibadat ke liye Masjid aane waale doosre logon ki ibadat mein rukawat paida karte hain, na to khud Allah ki dhang se ibadat karte hain aur na doosron ko chain o sukoon aur khashoo' khuzoo' se Allah se law lagaane dete hain, is liye naujawano ko khaas taur se Masjidon aur Allah ke gharon ki azmat o hurmat yaad dilana chahiye, us mein ibadat karne waalon ki fazeelat, maqaam o manzilat aur hurmat batana chahiye taaki woh khud bhi ibadat karen aur abideen (ibadat karne waalon) ko disturb bhi na karen, aaj technology ke is daur mein aam taur par yeh dekha jaata hai ke naujawan apne pockets mein mobile liye kabhi us ki ringtone se namaziyon ka khashoo' khuzoo' barbaad karte hain to kabhi phone par zor zor se baatein kar ke Masjid aur musalliyon ki hurmat ko

(1) Hilyat ul Awliya: Abu Nu'aim Rahimahullah: 2/322

khatm karte hain, is tarah rahat o sukoon ke husool ki jagah ka bhi apni be-fikri aur laparwaayi se unhon ne sukoon uda rakha hai.

Dasween Wasiyyat:

Mohammad bin Sooqah Rahimahullah farmate hain ke meri mulaqaat Maimoon bin Mehran Rahimahullah se hui to main ne unhein Hayyakallah kaha. Is par aap ne mujh se farmaya ke yeh naujawano ka salam hai is ki bajaye tum Assalamu Alaikum kaha karo. ⁽¹⁾

Hadees e Rasool ﷺ mein warid hai ke jo salam ki bajaye kalaam se pahel kare us ka jawab na diya karo. ⁽²⁾

Aap ke “هذه تحية الشاب” kehne ka matlab yeh hai ke kuch naujawan apne saathiyon se mlite waqt

(1) Hilyat ul Awliya: Abu Nu'aim Rahimahullah: 4/86

(2) Amal ul Yaumi Wal-Lailah: Ibn e Sunni Rahimahullah: 214. Dekhiye Silsila As-Saheeha: Hadees: 816

mukhtalif qism ke tahayyat aur mashriq o maghrib ke salam ke tareeqe ko tarjeeh dete hain, is tarah kabhi to mukammal taur par aur kabhi juz'ee taur par shar'ee salam ko chhodne ke murtakib hote hain, unhein islami mulaqat ke tareeqe ko tarjeeh deni chahiye aur salam ko aam karna chahiye, janab Rasoolullah ﷺ ka farman hai:

أَفَشُوا السَّلَامَ بَيْنَكُمْ

Tarjumah: Aapas mein Salam ko aam karo.⁽¹⁾

Giyarahween Wasiyyat:

Abul Maleeh Rahimahullah farmate hain: Hum Maimoon bin Mehran Rahimahullah ke paas ikaththa they, us waqt aap ne farmaya aye naujawano! Apni jawani ki taaqat o quwwat, chusti aur phurti ko Allah ki ita'at mein istemaal karo. Aur aye boodho! Aakhir kab

(1) Sunan Abi Dawood: 4/350, Hadees No: 5193. Shaikh Albani ne sahih kaha hai dekhiye: Irwa ul Ghaleel: Hadees No: 777

tak tumhaari yahi be-dhangi chaal barqarar rahegi?⁽¹⁾

Aap Rahimahullah ne jawani ki taaqat ko Allah ki ita'at aur us ki qurbat ke husool mein lagaane ki wasiyyat ki. Boodhon se "حتى متى" kehne ka maqsood yeh hai ke aye boodhon aakhir kab tak buraiyon ya ghafalat aur susti par jame rahoge aur apni zindagi ko Allah ki ita'at mein istemaal nahi karoge?

Baarahween Wasiyyat:

Faryabi Rahimahullah se marwi hai ke ek din Sufyan Sauri Rahimahullah Namaz padh kar naujawano ki taraf mutwajjah huwe aur farmaya:

Agar aaj Namazi na banoge to kis din banoge aur kab tak is tarah be-raahravi ke shikaar rahoge?⁽²⁾

Sufyan Sauri Rahimahullah ne apni jawani ko Allah ki ita'at mein guzaarne ki intihaayi azeem aur

(1) Hilyat ul Awliya: Abu Nu'aim Rahimahullah: 4/87

(2) Hilyat ul Awliya: Abu Nu'aim Rahimahullah: 7/59

jaame' naseehat ki hai. Chunancha agar is marhale ko naujawan Allah ke liye sajde mein na guzaren to bahut mumkin hai ke zindagi mein un par aise halaat bhi aayen jin mein woh chaah kar bhi Allah ko sajda na kar saken. Phir woh majboori bemari bhi ho sakti hai aur kisi qism ki kamzoori bhi; aur agar takleef aur dukh dene waali bimaariyon se bach bhi gaya to budhapa to aana hi hai, isi liye kaha ke agar aaj nahi sudhre to aakhir kab tak aise rahoge?

Terahween Wasiyyat:

Rabee'ah bin Kulsoom Rahimahullah farmate hain ke hum naujawan Hasan Basri Rahimahullah ke paas baithe they ke hamein dekh kar aap ne farmaya:

Aye naujawano! Kya tumhein Hoor e Ain ki khawahish o tamanna aur shauq paida nahi hota?⁽¹⁾

(1) Kitab Sifat ul Jannah: Ibn e abi al-duna: Asar No: 312

Yahan Hasan Basri Rahimahullah ne nihayat hi umda aur achche andaaz mein naujawano ki tawajjo Jannat ko hasil karne aur us ki ne'mat ke paane ki taraf karaayi hai. Jin mein har tarah ke aaraam o sukoon, chain, sukh aur kush-haali ke saath Hoor e Ain bhi hain, jo Allah ki taufeeq ke bad naujawano ke nashat e ibadat ko garmaane, shauq e jannat ko harkat dene, imaan o yaqeen ko badhaawa dene aur akhirat ki talab ki mukhtalif koshishon ko tez se tez karne ke liye kaafi hain. Allah ka farmaan hai:

﴿وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ
سَعْيُهُمْ مَّشْكُورًا﴾

Tarjumah: Aur jis ka irada akhirat ka ho aur jaisi kosish us ke liye honi chahiye woh karta bhi ho aur woh ba-imaan bhi ho pas yahi log hain jin ki koshish ki Allah ke haan poori qadar daani ki jayegi. ⁽¹⁾

(1) Surah Al-Israa, Surah No: 17 Aayat No: 19

Chaudahween Wasiyyat:

Hasan Basri Rahimahullah farmate hain : Aye naujawano! Kaamon ko kal par taalne se bacho ke yeh bada hi khatarnaak marz hai. ⁽¹⁾

Un ke “إياكم والتسوف” kehne ka matlab yeh hai ke takheer karna aur kaamon ko kal par taalna aisi khatarnaak bemari hai, jis ne najaane kitne hi jawano ko halaak o barbaad kar diya, takheer un ki aadat e saniya ban chuki thi chunancha woh har kaam ko yeh keh kar taal dete ke baad mein tauba kar lenge, baad mein Namaz ki pabandi kar lenge, kal se walidain ke saath achcha sulook karne lagenge waghera. Is tarah ke log na nek kaamon mein jaldi karte hain, na mauqa aur fursat ka faida uthaate hain balki apni taalne ki aadat aur bahaano se is qadar majboor hote hain ke jab bhi un ke dil mein Tauba, Namaz, Roza aur Zakat waghera nek kaamon ko anjaam dene ya un ki hifazat aur hameshgi ka khayaal aata hai to takheer aur taalne ki yahi

(1) Kitab Qasr ul Amal: Ibn e Abi-d-Duniya: Asar No: 212

khatarnaak aur halaak karne waali bimaari un ke khair ke raaste mein rukawat ban jaati hai aur us waqt tak unhein roke rakhti hai jab tak jawani ka yeh mubarak marhala apni mukammal khairaat o barkaat ke saath unhein chhod kar chala nahi jaata aur kitnon ko to maut ka farishta aa pakadta hai aur woh is bimaari se chutkaare ki sochte hi sochte duniya se rukhsat ho jaate hain.

Pandrahween Wasiyyat:

Hafsah Bint e Sireen Rahimahallah kehti hain:
Aye naujawano! Jawani mein apne badan se Allah ki ibadat ka khoob khoob maza loot lo is liye ke Rabb e Kareem ki qasam! Jawani ke kaamon ka koi badal nahi.
(1)

Un ka yeh kehna “ما رأيت العمل إلا في الشباب” yeh matlab rakhta hai ke darasal jawani hi khair ke husool

(1) Mukhtasar Qiyam ul Lail: Al-Marwazi Rahimahullah: Page No: 49

aur barkaat ke paane ka aisa marhala hai ke agar Allah ki taufeeq se bande ne us ka sahih istemaal kar liya to saari zindagi khairaat o barkaat ke phal todta aur khaata rahega, lekin agar is marhale ke istemaal mein ghalati kar baitha, usey na jaaiz shehwaat ke husool aur nafs parasti ke beja taqazoon ke poora karne mein laga diya to yahi marhala us ke mustaqbil aur budhaape ke liye azaab ban jaayega kisi shayar ne kya khoob kaha hai:

مَآ رَب كَانَتْ فِي الشَّبَابِ لِأَهْلِهَا عَذَابًا فَصَارَتْ فِي الْمَشِيبِ عَذَابًا

Ya'ni: Wahi kaam jinhein jawani mein lazeez aur khushnuma jaan kar kiya karte they budhaape mein azaab ban kar saamne aate hain. Kante jo booye they babool ke to aam kahan se aayen???

Pata chala ke jawani insaani zindagi ka woh azeem marhala hai jis ka ihtimaam aur sahih istemaal hona chahiye. Us ke khair ko paane ki har mumkin koshish ki jaani chahiye, neez is maqsad mein kamyabi ke liye Allah Rabb ul Izzat se madad maangna bhi nahi bhoolna chahiye aur yaad rakhna chahiye ke Allah Rabb ul Aalameen apni mulaqaat ke din is marhale ke mutalliq hum se khusoosi pooch-gach (sawaal o

jawaab) karne waala hai.

Salaf ki naujawano ko ki gayi be shumaar wasiyyaton mein se inhiien chand wasiyyaton ka indraaj (darj karna) aur zikr is kitab mein Allah ke fazl o karam se mumkin ho saka. Akheer mein Rabb e Kareem se us ke Asma e Husna aur Sifaat e Ulya ke hawaale se dua karta hun ke woh hamein apni raza aur mohabbat ke kaamon ki taufeeq ata farmaye, hamaare saare kaam apne fazl se durust farma de, hamein ek lamhe ke liye bhi apne nafs ke hawaale na kare aur hamein Siraat e Mustaqeem par jab tak zinda hain baqi rakhe. Ameen.

وصلی الله وسلم علی نبینا محمد وعلی آلہ وصحبہ أجمعین والحمد لله رب العالمین۔

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